THE

UNITARIAN

MONTHLY.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

An Organ of Unity and Reasonable Religion.

No. 5. [Vol. V.—45.] April, 1908. ONE PENNY.

Varieties.

One the hope within us born:
One the joy of Easter morn:
Day of hope and prophecy,
Feast of immortality! —F. L. Hosmer.

To every faithful mind, however placed, there is an inward heroism, a secret self-renunciation, not possible only, but indispensable, which may well make the form of Jesus toiling on to Calvary the dearest and holiest image to the thoughts.—
—James Martineau.

As here we sit beneath the cross, we turn our eye upon the Prince of Souls; we look on the extremity of trial; we see the sublimest of victories. Let us be of good cheer: the faithful have a living Leader in the heavens.—James Martineau.

Wherever goodness reigneth
The soul of Christ lives on,
And every Christ-like spirit
Shall rise where he hath gone:
Earth's dust hath served its mission;
Henceforth the soul is free,
And through the heights of being
Ascends, O God, to thee!
—W. G. Tarrant.

I believe that Jesus lives, because I believe in the immortality of man's nature; and just as Jesus rose, so shall we rise, from death to life—from earthly life to heavenly renewal.—C. J. Street.

Not in vain for us uplifted,
Man of sorrows, wonder gifted,
May that sacred emblem be;
Lifted high amid the ages,
Guide of heroes, saints and sages,
May it guide us still to thee!
Honoured by thy cross for ever,
Star that points our high endeavour,
Whither thou hast gone before.
F. H. Hedge.

(Explanation of change of title—see Notes and News.)

By permission of "The Christian Life."

Miss FLORENCE NIGHTINGALE, O.M.

A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.—Longfellow.

Miss Florence Nightingale was born at Florence, Italy, in 1820. Her parents were Unitarians; her mother's father, Wm. Smith, M.P., was in his time the recognised leader of friends of religious liberty in the House of Commons, and "Father of the House," and called "King of the Dissenters" by Sydney Smith. He declared in Parliament that he was a Unitarian worshipping in Essex Street Unitarian Chapel, and secured the repeal of an Act of William the Third making profession of Unitarianism illegal, and subjecting its adherents to depriva-

tion of rights of citizenship and imprisonment for three years (1813). In childhood, Florence Nightingale attended the little Unitarian Chapel with her parents at Lea, near their home in the Peak of Derbyshire. Though in later life she mostly resided beyond the reach of Unitarian chapels, an objection raised against her being sent to the Crimea was that she was a Unitarian. She often worshipped at the Essex Street Chapel, London (now Essex Hall) during the ministry of the Rev. T. Madge, and as recently as 1900 she supported a bazaar to raise funds for building new Unitarian chapels in the London district.

After a period of training in methods of sick nursing in Germany and in Paris, she reformed the management of the Harley Street Sanatorium for Governesses in London, previous to 1854, when she was requested by the Government to go out to the Crimea to superintend the nursing of the wounded soldiers and to re-organise the hospitals. This work she did so effectively as to revolutionise the treatment of the victims of military warfare; in ten days at the seat of war she organised the most perfect accommodation for some 3,000 men; she toiled at her task from October, 1854, to July, 1856. A war correspondent wrote of her at the time: "When all the medical officers have retired for the night, and silence and darkness have settled down upon all those miles of prostrate sick, she may be observed alone, with a lamp in her hand, making her solitary round." Her wounded charges so eagerly awaited her nightly visits that they kissed her shadow as she passed them, and she came to be known as "The Lady with the Lamp." The poet Longfellow's verses, "Santa Filomela," immortalise her work. "The Heroine of the Crimea," "The Angel of Mercy," and other names given to her, mark public appreciation. Miss Nightingale returned secretly from the Crimea to avoid a demonstration, declining the use of a man-of-war for the passage home. The nation expressed its feeling in a gift of £50,000, which sum she devoted to the establishment of the Nightingale Home for the Training of Nurses. Her "Notes on Nursing" were published, 1858, and she wrote a report to the Government on the Army Medical Corps and its work in the Crimea. Besides initiating the modern system of training nurses, much reform in sanitation is due to her in the army and in India. Only a few months ago, in her 87th year, she was decorated by command of the King with the Royal Order of Merit, being the only woman yet enjoying that distinction; and on Monday, March 16th, the rare honour for a woman of the honorary freedom of the City of London was conferred upon her; by Miss Nightingale's wish the usual gold casket containing the scroll was dispensed with, and an oak casket decorated in bronze substituted, and with the casket 100 guineas were presented, to be devoted to any charity Miss Nightingale chooses to name. In making the presentation, the City Chamberlain, Sir Joseph Dimsdale, said: "No monumental structure, no gilded grave, need enclose the clay of this noble Christian to perpetuate her name and deeds. The fame of Florence Nightingale is imperishable." Years ago the Cornell University, U.S.A., put a stained glass window picture of her in its lovely chapel, with the legend underneath: "Saint Florence Nightingale." For nearly a dozen years Miss Nightingale has not left her house owing to the state of her health. Sweetest blessings to her in her declining days.

Life's Problem.

Life is one great problem, 'tis given thee to be solved,
Therefore well consider what issues are involved;
To find the true solution apply the rule of three,
Proportion faith and hope to love that IT shall greatest be.
Add diligence in virtue to practice of the good,
And let th' example (Christ) as given be clearly understood.
Philosophy, theology, and each true moral scheme,
Are parts and fractions of the whole, "ye are complete in Him."
"We needs must love the highest," we needs must seek it too
In deeper soul, in higher thought, in nobler life and true;
With ardent aspiration, with earnest longing yearn,
Until in perfect life and love to God thou dost return.

15/1/08. —R. NEWELL.

The Soul Wins.

By the Author of "Randal's Principle," "For All or None," &c.

CHAPTER IV.

Whose theory was the true one: that of McCracken that environment—circumstances—settle everything, or that of Peter Bream that the human will can choose even against the power of circumstance? How do they apply to the case of McCracken's son Jim?

Let us hear what Jim says about it.

"You know, Patty," said he, in talk with her one day, a week or two after his return, "though I have been at fault, there's been some excuse for me. Mother and father have a great affection for me, and have done their best according to their light. But, Patty, they have such gloomy religious notions that home was made gloomy for me. If I hummed a tune on Sunday, or looked at a newspaper, I was sternly reproved. If I wished to have a friend up to see me for a bit of a chat, I was not allowed. To get any cheerful company I had to seek it elsewhere. And I was held in so tightly that I was not permitted to visit any friends who played at cards, however innocent the game. And one night, at a friend's house, there was a game at whist. I was pressed to join, but declined. Father asked me where I had been, and when I told him he asked whether there had been any card playing, and, as soon as I told him there had, he gave me no chance of saying anything more, but lectured and de-

nounced me so cruelly as a 'gambler,' when I really did not play at all, that I was driven to desperation, and left home."

"It was hard on you," Patty remarked, "and it was a pity he did not let you explain. But it was his anxiety for your safety that made him concerned. And his fear for you got the master of him. And you went away and really did become a gambler, didn't you?"

"I did. I got amongst companions who gambled. They persuaded me, and I became reckless, and did not seem to care what I did. When I think of it all it looks as if a man is like a straw on the stream, carried along by outside influences, and unable to shape his own course. I am out of it now. Why? Because of the trouble and misery I got into, and the influence of Randal Wray, acting on me to drive me back home again. That's how it seems to me."

"No, Jim," said Patty, "it is not quite like that. A man is not such a poor thing that, like a shuttlecock, he is always going the way he is knocked. I shouldn't like to think that you are only a plaything, blown this way and that by any wind that happens to be strongest. According to that, you could be made to do anything. I don't believe it. There's old Jasper Toone. People say he has a lot of money, which he hides away somewhere in the cottage he lives in. I don't think an army of tempters could persuade you to break into Jasper's house and rob him."

An innocent remark, and made innocently. And Jim soon replied:

"Rob him? Why, I'd eat my head off first."

"Of course you would. Didn't I tell you? That means that there's something in you, after all, that will resist the stream, and that will not let you be carried along."

"Oh, if it comes to that, Patty, there are many things that nothing on earth could make me do."

"Then you need not be a mere straw on the stream. You can fight against the stream if you will. Suppose again your father should misunderstand you and lose his temper, and say nasty things, so that you feel, as you did before, you would like to go right away—anywhere, rather than be where you are. If you go—as you did then—your passion, your self-regard, masters you, carries you away; then you are the straw on the stream of passion. But you need not be. Instead of letting the passion master you, it is for you to master it. Then is the time for you to fight. What for? For the sake of your father, your mother, and for the sake of becoming master over yourself. You have others to think of. But if you think of nothing but yourself, and lose sight of the good you might do for others, your selfishness is sure to run away with you, and then you are lost."

"What a speech! Why Patty, where do you get all this wisdom from? You surprise me. Mr. Randal Wray is nothing in comparison with you for argument. You say right. There are others to think of. Not only father and mother, but somebody else that I know. Why should I not say it? I have you to think of, haven't I?"

This last remark Patty appeared to ignore, and she replied to a previous question by saying: "You wonder where I get all these ideas from. Well, I have been reading and thinking a great deal lately, and you see some of the results. I have come to the conclusion that if we let ourselves become the playthings of chance we are guilty of great sin, and that we are here rather to make circumstances serve us. I am sure that when it comes to a battle royal between a man and his temptations the soul can win, that you can if only you will, that I can, that we all can."

This conversation answers the query as to which theory is true, as between environment and will. Jim went away from that talk marvelling at the depth and grip of Patty's intellect, and thought much of what she said. He was convinced that she was right, and he felt instinctively that she had a strong desire for him to become a man she could be proud of. And he resolved that he would.

But that same night Old Jasper Toone's house was broken into, the old man was found bruised and unconscious, and his money was stolen.

(To be continued.)

Sympathy Everyone's Need.

Sympathy warms and feeds the heart. It is fellow-feeling. It is feeling in company with another. Every true man needs it. It is a tonic. It is life. Without sympathy the minister sickens and starves. The nobler the man the more dependent he is on human companionship and love. Coarse and callous men are indifferent to environment, but men of fine sensibilities faint and fall unless braced by hearts which love them. There is nothing more pathetic in the Gospels than Jesus' question to the disciples in the Garden of Gethsemane, "Could ye not watch with me one hour?"—Selected.

UNITARIANISM IS:

Christianity as Christ Taught it.
God's Fatherhood for all, for ever.
The Brotherhood of all men, everywhere.
Salvation of all; not one to be lost.
Safety of each by the safety of all.
Unity of God in one Person—the Father.
Unity of Man; unity of all Truth.
Freethought in Religion.
Character before creed.
One world at a time.

IF YOU ARE NOT ATTACHED

to any place of worship, and wish to combine worship with liberty of thought and free inquiry, be sure and attend the Unitarian church or chapel nearest to where you live, or in your neighbourhood. You will be heartily welcome.

What to Teach.

V.—FREEDOM.

Is it not important that we should give our young people correct notions of what freedom is, what it means, and what are its necessary conditions?

True Freedom is, not doing as we like, but doing what we like, just when and so far as it permits all others to do equally what they like. So understood it means freedom from selfishness perhaps more than anything else.

Suppose there are twelve apples in a basket for twelve boys: before they are distributed the biggest and strongest of the boys takes hold of the basket and says he will have all the apples for himeslf; he is exercising his power to do as he likes. But this is not freedom for him, nor for the others. The greatest amount of freedom for himself, and for the other boys would be realised by equal sharing of the apples—one to each boy. But as soon as this strongest boy attempts selfishly to monopolise the whole of the apples for himself his conduct provokes resentment, opposition, antagonism against him, in the others who at once molest him, take the apples from him by force, and probably as a punishment take all from him so that he has none. His attempt to do as he likes selfishly and without regard for his fellows, causes loss of his own freedom.

It is the same in family life. A father of a family has a mistaken notion of what it means to be a free man. He thinks he has a right to do as he likes. He neglects his wife and children, stays out late at nights, indulges in alcoholic drink, comes home intoxicated, behaves cruelly to wife and children, and so robs them of comfort, happiness, possibly also of food and other necessities, and therefore of their proper share of life. Is that freedom for him? Is it freedom for them? Is it not bondage to all? He is a slave to himself, to his own selfish appetites and desires, to a false notion of individual liberty; and they are made slaves to the cruel conditions which his conduct produces. And does it not provoke in them a sense of resentment, a desire to restrain his actions. His destruction of their liberty inspires them in self-defence to check and restrict his so-called freedom, and as soon as they can they do it, and rightly so. On the other hand, if he considered them as much as himself—to say the least—and attempted by his conduct to secure them as much opportunity for the enjoyment of life as he wished for himself, he would enjoy more real freedom; he would be master of himself, free from the bondage of selfishness, free from the evil results of dissipation, free from the resentment and hostility of his family, and free to enjoy the fact of their comfort and happiness, and his own liberty for higher and nobler pursuits. His true freedom is only possible so far as it secures the same equally to them. And this is true of all family neglect, greed and jealousy in the household, favouritism, and every kind of selfish indifference.

Consider a class at school. The teacher should be free to teach, the pupils all equally free to listen and learn. Other teachers and other classes assembled in the same schoolroom should be equally free to exercise their opportunity. But one or two boys in one class are continually talking; they distract the attention of the whole class; they prevent the teacher from doing his teaching; they make their own class so noisy and disorderly as to interfere with the work of the other classes and teachers. Their persistence in doing what they like destroys the liberty of all others, takes from the teacher his freedom to teach, from the scholars their freedom to learn, from themselves the same freedom to profit from the teacher, and seriously restricts the freedom of the other classes and teachers. Yet if they were less brutally selfish and considered others as much if not more than themselves so that all the pupils and teachers should equally share the freedom to make the most and the best of the occasion the result would be better for all including themselves.

In a place of worship a few talkative people may rob the whole congregation of true worship, and prevent the hearers getting the good of the prayers, lessons, and sermon, and make it impossible for the minister to render the help and impart the comfort and inspiration he desires. The offenders are in bondage to self, slaves to their own greed, and shut themselves out from the enjoyment of priceless blessings and prevent others having them who are craving for them.

Freedom in society is subject to the same conditions of mutual consideration. Greed and monopoly, selfish disregard of others, always result in deprivation, destruction of others' freedom to live, and always end in producing rebellion on the part of those who are robbed of their opportunity.

Jesus, Moses and other teachers, have said: "Thou shalt love thy neighbour as thyself!" When all do that, then one man's freedom will be the freedom of all. Jesus taught the Golden Rule "Do to others as ye would that others should do to you!"—when this is carried out generally there will be equal opportunity, equal freedom to live—not only physically but mentally and spiritually. Jesus also taught that the whole is greater than the part, that the body is more than any one of its members, that if the condition of one member imperils the welfare of all the rest—whether it be hand or foot or eye, or any other —that member must be sacrificed if need be, for the protection of the others; that the man who will not be reconciled—brought into agreeable relations with his fellows—must be treated as one who is separated from them, until he repents.

True freedom therefore is, liberty to do anything that is good and right for all, but never to do what is injurious to others. A rich man has no right to do as he likes with his money when what he likes corrupts, degrades, or impoverishes others. It is not lawful for any to do as he likes with his own if what he likes to do hurts his fellows. Whatever a man has is not his own absolutely, it is only his in trust, held not for himself only but for the good of all. This is what brotherhood means, and brotherhood is perfect freedom, equal opportunity to live a true life.

And the same principle applies to classes and nations of men in their treatment of each other.

This is practical Christianity, true religion. Such teaching thoroughly and clearly taught by parents and teachers to the young so that they understand it and grasp it, will constitute a rich endowment for their minds; will build up better relationships for the future; will create unity and brotherhood, peace and goodwill among men; and bring us all nearer to that kingdom of heaven on earth for which humanity is designed.

(Next month: EQUALITY.)

A Minister in Trouble.

A Congregational minister writes that he feels he ought to be amongst the Unitarians, as ,he says, "much of my belief is Unitarian, but in Congregationalism—I cannot preach all that I now believe."

But he says further: "One of my greatest difficulties has been that I don't seem to have passed through an experience known as conversion, in the sense in which I can say 'I know I am saved.'"

So he asks that some word of advice be sent him about this "knowing we are saved," and he wishes to be told "what is the meaning of the word 'Christian.'" He says: "I have thought, if I become a Unitarian, I shall be losing everything which is essential to my salvation and eternal welfare. . . . Of course, I am a Unitarian by belief now, only I mustn't say so, and that is where I feel I am wrong."

"Sometimes I say things in the pulpit which I really do not feel in my own heart." "As long as I remain in an orthodox creed, I must not say anything that would arouse suspicion."

How a man can be in such perplexity after reading Unitarian literature for years through the kindness of the Postal Missions, and who possesses a volume of Theodore Parker's sermons and a book of sermons by John Hamilton Thom—it is difficult to understand.

"Conversion." True conversion is natural growth and development, and not an extraordinary supernatural experience. The sinner is a converted man when he has turned from sinful ways, when he has grown better; the blind man—when his eyes are opened—is converted from darkness to light. The sinner knows he is converted if he has turned away from his sins. "Go and sin no more!" means turn away, be converted from sin.

And why worry on the question: "Am I saved?" Is it not a more important concern to ask: "Am I trying to do right—to be a good man?" If one is trying his level best to be true, and helping others who are weaker than himself to be what they ought to be, he need not worry at all as to whether he is saved. To a real Unitarian such worry is childish, and the manly thing is to do the right, knowing it is the only safe thing to do.

"Saved!" From what? What is there to be saved from except man's wrong-doing? Nothing whatever. There is no hell except from man's wrong-doing. The only salvation is man's right-doing. As soon as all men do right, all men are safe and sound. Do right, and you are safe—and saved.

Yes! do right. Play the man. Refuse to be the hypocrite, even in the pulpit, and thus you will be safe from one hypocrisy. But it may mean loss of a living. Does it not already mean loss of self-respect, loss of soul, death to a man's highest? And is there no better way of living—by right-doing instead of wrong-doing? Which was the way of Christ? Did he not say that we must forsake all that stands in the way of right? To be a "Christian" means to be a follower of Christ. And one who becomes a real Unitarian becomes a Christian—a God-like man—as Jesus was; and he loses only what it is good to lose, and gains everything that is worth having, even indifference (absolute trust) concerning his own safety in perfect self-forgetting effort to lift others out of their troubles. He helps others to be safe, and never worries about his own safety, so long as he is working for the salvation of all. In saving others he is himself saved. In that he has "everything which is essential to his salvation and eternal welfare."

He does not beg to be saved from God's cruelty and hate, for he does not believe in any possibility of God's cruelty or hatred. He believes in God's love, and trusts that, and is not afraid.

Let the troubled minister do that—really believe in God's love, and trust it entirely, act up to it and never doubt it, and cease to worry about his own soul.

The Stockport Unitarian Church was seriously damaged by a recent gale; the Manchester District Sunday School Association has opened another Convalescent House at Great Hucklow for female elder scholars and teachers; the Yorkshire Unitarian Churches have just received a special visitation from the Rev. Joseph Wood, President National Conference, concluding March 26th with a united gathering at Leeds.

The Barnsley Unitarian services have now resulted in a regular congregation, and with services opened in a room secured for Sunday and week-night use.

Seven Baptist churches have been grouped under the charge of four ministers in the Potteries with successful results.

Twenty representative Congregationalists have issued a declaration of "some things most surely believed among us," to allay theological unrest as a counterblast to the "New Theology."

The University of Glasgow has conferred the degree of D.D. upon Dr. J. Estlin Carpenter, Principal Manchester College, Oxford.

Deaths during the last few weeks include Rev. Benj. Waugh, founder N.S.P.C.C., March 11th, aged 69; Miss Heald, Bowdon, Feb. 18th, aged 69; Mrs. Shepherd, Aberdeen, Feb. 24th; Mrs. Ann Clark, Newcastle-on-Tyne, March 2nd, aged 93; Mrs. Neate, of Guildford, at Woking, March 15th, aged 76; Mr. Tom Davies, Ashton-under-Lyne, at Blackpool, March 10th, aged 68.

For Social Service.

CHILD SAVING.

Mr. Dugdale, of the New York Prison Association, published a book many years ago, entitled "The Jukes," in which he narrated his investigations into the direful consequences of the neglect of four little children.

A girl and her three sisters wandered about the villages and towns on the Hudson River. For a trifling cost they might have been cared for, placed say, in some respectable farmer's family, provided with instruction, and they might have grown up into honest and virtuous women.

But Margaret was left to grow up in the lanes and roads, sometimes fed, sometimes hungry; in the winter in the poorhouse, in the summer a tramp sleeping in the fields. Very little trouble and expense would have saved that girl. But, as was inevitable, she fell into vicious courses. Left to run wild, she became wild; left to grow like a weed, untrained and uncultivated, she became a noxious weed, spoiling the garden of humanity. Purity, sweetness, loveliness, cannot be expected in a child growing up in such circumstances. This girl fell into bad habits, learned the ways of a corrupt existence, and developed into a woman of vile character. The children of Margaret and her sisters were habituated to vagrancy and crime. Margaret's son was the progenitor of a long line of criminals. Some were petty thieves, others bolder and worse. As their line extended, the criminal qualities became intensified. They included many drunkards, lunatics, and idiots. In about 100 years the descendants of this family numbered as many as 1,200; 140 of them were convicted criminals. Margaret's descendants alone spent over 75 years in prison, averaging over one year each.

The real family name had become a term of reproach. In describing them, Mr. Dugdale uses a fictitious name, "Jukes." Here are a few items of the cost of this Jukes family to the community: No. of pauperised adults, 280; arrests and trials, 250; criminals and offenders, 140; No. of years depredations of 60 thieves at 12 years each, 720; lives sacrificed by murder, 7; cost of maintenance of paupers, £9,843; of prisoners £5,896; of depredation of thieves, £18,000. There was over a million and a quarter of dollars of loss in 75 years (£260,448) by this single family, 1,200 strong, not reckoning cash paid for whiskey, or entailment of pauperism and crime on survivors in successive generations, and incurable disease, idiocy, and insanity growing out of this debauchery, and reaching farther than we can calculate.

Mr. G. R. Sims, in his book, "The Black Stain," describes numerous examples of child neglect in "Christian" England of to-day. In 1906 the National Society for the Prevention of Cruelty to Children discovered 115,002 cases of neglected children, but Mr. Sims puts the figures for the whole kingdom in that year at 475,000. Consider how many possible "Jukes" these figures may mean, and their resultant disease, degradation, and crime.

"We do not allow a drunken man to be in charge of a horse," says Mr. Sims, "but we allow a drunken woman to have charge of little children.

"The habitually drunken mother is practically an insane mother, and most of her cruelty is begotten of her insanity. Treat her, then, as insane. . . . Deal with the habitually drunken father in the same way."

"Astounding as it may seem, the fact that the British children of to-day are the British people of to-morrow has only been politically recognised by the State during the past forty years."

If we can save one child from neglect, it is a valuable social service. If by organised effort many can be saved, the richer the harvest of good. When the State fulfils its duty to its children, the "Jukes" tribe will die off.

John Milton Again.

(To the Editor of "Unity."

Sir,—No one who has read Milton's prose writings is likely to dispute your assertion that in the sense you have given to the word John Milton was a Unitarian. Take this paragraph as a sample:

"Though all this be so self-evident as to require no explanation,—namely, that the Father alone is a self existent God, and that a being which is not self-existent cannot be God—it is wonderful with what futile subtleties, or rather with what juggling artifices, certain individuals have endeavoured to elude or obscure the plain meaning of these passages; leaving no stone unturned, recurring to every shift, attempting every means, as if their object were not to preach the pure and unadulterated truth of the Gospel to the poor and simple, but rather by dint of vehemence and obstinacy to sustain some absurd paradox from falling by the treacherous aid of sophisms and verbal distinctions, borrowed from the barbarous ignorance of the schools."

And this:—

We arrive therefore, at the other point which I originally undertook to prove; and since it has been already shown from the analogy of Scripture that where the Father and the Son are mentioned together, the name, attributes, and works of the Deity, as well as divine honours, are always assigned to the one and only God the Father, I will now demonstrate that whenever the same properties are assigned to the Son ,it is in such a manner as to make it easily intelligible that they ought all primarily and properly to be attributed to the Father alone.

—Milton's Prose Works (Bohn), vol. iv. pp 92, 105.

Though the fact is incontestable yet it does not seem to me worth much insistence or emphasis. I have never had the pleasure to meet with a Unitarian whose interpretation of the New Testament generally, apart from the doctrine of the Unity of God, coincided with that of John Milton. And though I have met with a few who knew and appre-

ciated John Milton's prose writings I never knew one whose admiration for Milton was founded on the particular character of his religious opinions. When I have had the temerity to read a paper, or give a lecture on Milton's prose writings, I have always passed lightly over the fact that he was a Unitarian, not deeming the fact of any importance. A man's religious opinions must be taken together, and taken together Milton's religious opinions are more obsolete than those of John Bunyan, and often not more rational. Those who admire Milton for his Unitarianism are the first cousins of those who will not study or commend the poem "Paradise Lost," lest they should countenance a belief in the existence of the Devil, and the story of the fall of the angels.—

Yours truly, J. RUDDLE.

Stannington, Feb. 29th, 1908.

[The only point considered by "Unity" in last issue is,—not what kind of a Unitarian John Milton was, but that it is quite true to say he was a Unitarian. As this had been disputed, evidence was produced in proof, and now Mr. Ruddle adds further evidence. Some Unitarians hold peculiar opinions on many matters in the New Testament, and on other religious questions, but they are Unitarians none the less. Though on fundamentals, such as the Unity of God in one person—the Father only, Jesus not God, Free Inquiry, the Bible to be interpreted by man's reason, etc.— Unitarians are all agreed, they entertain the greatest variety of opinions on other matters. On many questions the opinions of Milton, John Biddle, Sir Isaac Newton, and Joseph Priestley are not held by Unitarians to-day.—Ed.]

A Hindoo Confession of Faith.

The following is good Unitarianism.

I believe that God is one, that He is infinite and perfect, almighty, all-wise, all-merciful, all-holy, all-blissful, eternal and omnipresent, our Creator, Father, Mother, Friend, Guide, Judge, and Saviour.

I believe that the soul is immortal and eternally progressive.

I believe in God's moral law as revealed through the commandments of conscience, enjoining perfect righteousness in all things. I believe that I am accountable to God for the faithful discharge of my manifold duties, and shall be judged and rewarded and punished for my virtues and vices here and hereafter.

I believe in the Church Universal, which is the deposit of all ancient wisdom and the receptacle of all modern science, which recognises in all prophets and saints a harmony, in all scriptures a unity, and through all dispensations a continuity, which abjures all that separates and divides and always magnifies unity and peace, which harmonises reason and faith, asceticism and social duty in their highest forms, and which shall make of all nations and sects one kingdom and one family in the fulness of time.

I believe in natural inspiration, general and special. I believe in providence, general and special.

I accept and revere the scriptures so far as they are records of the wisdom and devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's, but the letter man's.

I accept and revere the world's prophets and saints so far as they embody and reflect the different elements of divine character, and set forth the higher ideals of life for the instruction and sanctification of the world. I ought to revere and love and follow all that is divine in them, and try to assimilate it to my soul, making what is theirs and God's mine.

My creed is the science of God which enlighteneth all. My gospel is the love of God which saveth all. My heaven is life in God which is accessible to all. My Church is that invisible kingdom of God in which is all truth, all love, all holiness.

(From "The World and the New Dispensation.")

Freedom to Think.

Thinking is an individual duty, freedom is its necessary condition. The thinker must be unfettered by tradition, unbound by authority, whether of book, church or person. If he must square his conclusions with a creed, there is an end to all progressive thought. This is to prejudge, and to taint with prejudice the very sources of truth. A creed is a straight-jacket for the soul. The Unitarian has no creed, and so is free to seek religious truth, as the man of science is free to seek scientific truth. He tries to see things as they are, and then to account for what he sees by the exercise of his rational faculties thereon.

The results he stands by, though all the "authorities" be against him. The whisperings of the Spirit in his own Soul are more to him than any written words. Thus, the way is kept open for more light.

Not in the bitter spirit of antagonism with other forms of faith does he explain and defend his own, knowing that the spirit of Religion shines through them all.

So, the Unitarian, though he may criticise it, never defames another's creed, nor scorns its faithful followers. There is no such sin as heresy. Unfaithfulness to conviction is the greatest crime against truth.

In this spirit we cordially invite you to come and hear some of our representative preachers set forth the principles of a Free and Progressive Faith. To rightly understand the position of one, from whom we differ, is a duty to honest thought. That is all a much misunderstood religious community asks.

(From Circular, Trim Street Chapel, Bath.)

If solid happiness we prize,
Within our breast this jewel lies;
And they are fools who roam:
The world has nothing to bestow;
From our own selves our joys must flow,
And that dear hut—our home. —N. Cotton.

Does Belief Matter ?

Why is it that there are any churches outside the pale of the orthodox communions? Is it not because of a difference of belief? The theology of the popular churches is repugnant. Even many of the Baptist and Congregational Churches based upon open Trust deeds are not acceptable places of worship to "Evangelicals" and Unitarians alike. Unitarian Churches have a reason for their existence, and it is purely theological, a matter of belief.

Though it is true that Unitarian Churches stand for worship, and for spiritual life, it is equally true that they are for a particular kind of worship, and spiritual life based upon particular views of worship and distinctive doctrines as to what spiritual life is. We are outside the orthodox fold because we cannot worship in the orthodox way. The orthodox God is not our God; the orthodox Jesus is not our Jesus; the orthodox conception of man is not ours; the orthodox Bible is not the same to us; the 'evangelical' heaven and hell are not our heaven and hell; the salvation they preach we repudiate. Consequently because we think of God, Jesus, man, and life, in a very different way our worship and spiritual life are not and cannot be the same.

Why were Joan Bocher, Edward Wightman, and other Unitarians burnt to death at the Stake? Why did John Biddle die in prison? Why was Joseph Priestley mobbed out of his house and country? Why did Unitarians suffer persecution for generations? Was it because to them doctrine was less important than worship? — and that spiritual life could be realised apart from care for particular theological views? It was because to them right doctrine was a matter of first importance. The persecutions suffered in the past have been on account of doctrine. Our fathers suffered, sacrificed themselves, endured the scoffs of the world—for the sake of doctrine.

And what are we going to do with our children? Are we going to tell them that doctrine does not matter? That theology is of little importance? That we should make light of differences of belief? Woe unto us if we do! They look to us for guidance, and they must not look in vain. They have a right to all the advantage to be gained from our outlook. We must provide them with clear and definite theological teaching, the best we can give them to live by, and the grandest possible to sustain them even in the face of death.

And our churches have a distinctive mission else they have no reason for existence. Their mission is to propagate the truth, to declare their own specific message to the world, to expound their definite doctrines as light to those who are in darkness.

There is too much looseness of thought, and shallowness of philosophy underlying the vagueness of some of our teachers and their objection to definite doctrinal propaganda. It is utterly wrong to convey the impression that belief does not matter.

The Rev. R. F. Horton, D.D., of Hampstead, utters words on this point as an orthodox Congregationalist which all Unitarians might well take to heart. Can our life be right if our creed is wrong? he asks. In answer to the question: "Does it matter what we believe?" he asserts, "Yes, it matters," and in the long run it is the only thing that does matter, what you believe. . . . 'The underlying and the overwhelming reason why it matters what we believe is that truth is truth and that it makes the whole difference to a man whether he believes truth or believes a lie. Sacred and redemptive is truth. There is no sanctity and no redemption apart from it. When a man is in contact with truth he stands upon a rock. In vain the surges swell and the tempests beat; he is not shaken, and his house does not fall. When a man depends on what is not true, but upon a lie, a superstition, a fancy, he walks upon the quaking bog, which in the long run will inevitably let him in and smother him. . . . Only by believing the true can we be either free or strong, brave in life, or fearless in death.'

Postal Mission Work.

By MISS FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers 'Union.

We have been glad to hear from Mrs. Noel Johnson, hon. secretary of the Manchester Postal Mission that she has several correspondents on the West Coast of Africa, and one who is specially active in Freetown itself. Other Postal Mission secretaries have also written much to the same effect. Let us hope that it may be possible to draw together these "seekers after religious truth" into some circle of fellowship.

A short time ago a correspondent at Lagos wrote as follows:—

I acknowledge the receipt of the Unitarian literature sent me. You have my hearty and sincere thanks. The pamphlets contain infallible truths, and answer truly the Unitarian doctrine. Please send me other books to enlighten me more. All over here is preached the three Gods—(the Father, Son, and Holy Ghost), and these three are one. But in your doctrine of Unity you tally with the doctrine of my ancestors, who acknowledge only one God. I make bold to send two copies of my Historical Notes, which may enlighten you as to our religion here."

A missionary from West Coast Africa wrote:—

"The tracts and magazines sent me are a great treasure. Could you send me a hymn-book. In answer to your question I may say that in Lagos I hold services and preach both in English and in Yoruba. In the interior countries and stations, Yoruba language is most commonly used. In the School I interpret and explain the Holy Bible for the benefit of those concerned."

Later on this same Missionary wrote:—

"I have derived great comfort and blessing from the books you sent, particularly from the hymn-

book and book of Family Worship, which I use in my morning and evening devotion."

We have since sent several of the Sunday School Association books to this missionary, who has been delighted with them.

It is sometimes asserted that Unitarianism is only fit for the learned and that it is merely a cold intellectual religion. Our experience in the Postal Mission is exactly the reverse of this. We find that the idea of the MANHOOD of Jesus appeals strongly to simple and earnest people, that it is a relief to them to push aside the metaphysical subtleties of the schools concerning the person of Jesus, and the mystery surrounding him, and that it is a source of strength and joy when they come to realise an historical Jesus and can turn to him as a great moral teacher. I am convinced that the Christianity which is to win its way in the future must cast aside all pretensions of priests, or creeds or ritual, or assertion of supernaturalism, it must appeal to the healthy natural human faculties common to all humanity.

We have had excellent reports from the Affiliated Missions and interesting letters from abroad which we hope to give in another issue of "Unity." We will only add that our next Postal Mission Conference will be held at College Chapel, Stepney Green, London, E., on Sunday afternoon, April 5th, at five o'clock. Dr. Ghosh will give an account of the progress of the Brahmo Samaj. All friends are cordially invited.

Notes and News.

CHANGE OF TITLE: Letters have been received from the proprietors of "Unity," a monthly paper published for Foresters, Oddfellows, and members of friendly societies, informing us that our use of the title "Unity" is an infringement of their copyright, and that they are in possession of complete documentary evidence to prove the confusion resulting therefrom. As we have no wish to injure the interests nor to trespass on the rights of others, we have no choice but to change the name of our paper, and we trust the change will be satisfactory.

Mr. J. Clayton, Bradford, Yorks, writes questioning the logical soundness of the position of Unitarians. They call God "Father"; that logically implies a "Son," and a "Mother," "thus giving a Trinity of Beings or Gods"; and so he says "Unitarians are therefore really Trinitarians." This view is admittedly a novel one, and it all hangs on using the term "Father"; but some Unitarians have given to God also the name of "Mother," as Theodore Parker did. If the one God, the Creator, possesses in himself all the qualities of parentage, the Great Spirit (and in himself the Creator and Generator of all Spirits of men) is thus the spiritual parent, and in the spirit terms of sex do not apply, physical analogies do not hold. The term "Father" is one of convenience only, as expressing in the highest spiritual sense protecting and providing love.

Very satisfactory annual meetings and reports of good work have to be recorded of the Unitarian Churches of West Bromwich, Plymouth (45 additional members in three years); of the Manchester District Association of Churches (March 14th), with Mr. F. Maddison, M.P., as one of the speakers; Liverpool District Association, March 14th, reporting a very encouraging condition of things; Mansford Street Mission, London, March 17th, disclosing enthusiastic work of the minister, Rev. Gordon Cooper, and his helpers; Sheffield and District Sunday School Union, March 10th; Birmingham Hurst Street Domestic Mission reported 157 Sunday services, 1,200 visits to the poor, gifts to nearly 6,000 poor children of boots or clothing, 45 parties attended by 2,900 aged poor, 42 parties attended by 2,700 poor children, 30 open-air concerts in poor districts to an aggregate of 25,000 people, and many other activities; Midland Christian Union at Birmingham, March 9th, discussing the "grouping of churches"; Manchester Domestic Mission, March 9th; London Sunday School Society at Essex Hall, March 7th.

On completion of ten years' ministry of the Rev. W. E. Atack at Bradford, Manchester, Mr. and Mrs. Atack have been presented with a silver coffee service; the Rev. Gertrude von Petzold, M.A., Leicester, is about to go to Germany for seven weeks' missionary lecturing and preaching; Professor Arthur Dendy, D.Sc., son of the late Rev. John Dendy, B.A., has been elected F.R.S.; the Rev. Ottwell Binns is leaving Scarborough to enter on the ministry at Ainsworth, near Bolton; the Rev. R. H. Lambley, M.A., has been welcomed to the church at Horwich; the Rev. W. B. Matthews has been inducted at Colyton, Devon; the Rev. Prof. Upton, B.A., B.Sc., has been presented with his portrait at Manchester College, Oxford, by friends and pupils in token of affectionate reverence and grateful regard; the Rev. E. R. Shippen, of Boston, Mass., U.S.A., has been preaching and lecturing in Scotland, at Cheltenham, and other places with much acceptance; the Rev. Rudolf Davis, B.A., has entered on his ministry at Gloucester, and the Rev. R. H. Bloor, B.A., at Exeter; the Rev. J. C. Street has resigned at Shrewsbury through ill-health, but has been appointed minister emeritus with continued use of the parsonage; there has been a pulpit exchange between the Unitarian minister,, Rev. W. Stephens, of Rotherham, and a Congregational minister at Mexbro'; Mr. F. Maddison, M.P., was the speaker at the Oldham Unitarian P.S.A., March 15; the Rev. Dr. Mummery, minister, Wood Green Unitarian Church, London, 84 years of age and still active, had a crowded public birthday party March 18th.

The presentation of the Freedom of the City of London to Miss Florence Nightingale, at the Guildhall, March 16th, was received by her nephew, Mr. Shore Nightingale, on her behalf.

An attempt is to be made to establish a Motor-car Mission as an auxiliary to the Unitarian Van Mission.

A special sermon has been preached at Highgate by the Rev. A. A. Charlesworth in commemoration of the 9th anniversary of the death of the late Rev. Robert Spears.

Successful conferences have been held at the provincial meetings of the British and Foreign Unitarian Association at Liverpool on missionary effort, women's work, Sunday school work, social questions, ministers' conference, and public meeting, with strong emphasis on definite Unitarianism; Yorkshire Unitarian Sunday School Union at Bradford; Yorkshire Unitarian Club at Leeds on the late Boston Congress; the Tees-side Unitarian Sunday School Union at Stockton.

The Unitarian Sunday School at Todmorden, on Feb. 22nd, presented two gold medals to scholars for ten years' complete attendance, 12 silver medals for five years' complete attendance, 80 prizes to scholars who never missed in 1907, to 30 who only missed two Sundays, to 22 who missed only four Sundays, to 11 who were only absent six Sundays. Prizes were also given to nine teachers who never missed on their day during the year.

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